M-1051 Group I

Tuesday, October 4, 1966

Last Friday I talked about two things and I want to repeat them because it may be useful. One was that I told a little story and in thinking about it afterwards, or, to be honest, in thinking about it a little before, I thought it would be useful for Firefly as an introduction. You know the difficulty in the first part of Firefly. You know the name of Gurdjieff is not mentioned and Work is not mentioned in any particular way. In the second part, I would like to go ~~a little more~~ in more detail and, of course, talk about Gurdjieff and about Work; and to try to overbridge it, to go from one part to the other so that it makes sense, is rather difficult, and I've been working on it for quite some time to try to get the proper introduction, and here and there certain things can be added and taken out and it will take a little while before actually you might say I can keep going. So in talking about that on Friday ~~it~~ of something, it is interesting because I got a little reaction to what I said from a few people, and one, I say it was interesting because this particular person missed the boat entirely and I really cannot understand it, ~~you know~~ because it was allegorical and it was a little bit of a weaving of facts and facies together and to make something that sounded like a story, of course, but with a little bit of symbol connected with it. So, knowing that now, you surely should not take this literally. And still I am sure you will be fooled every once in a while and start to compare, but that is neither here nor there. You take out what you can, and after I will explain what is the real reason that I would like you to hear it.

So, John, you think it is all set up? (~~Note~~ You cannot hear it in the bath. Will you please let me know) I hope that (?)

John: Yes "I want to tell a story about the house I live in. I don't own it. I wished I could own it. I had to rent it from a man, it is out in the

country,-a man who owns it, who says he owns it anyhow, and after some discussion with him he wouldn't mind renting it and I could have it as long as I lived. Well, that part was all right although I would have liked to own it forever. I had a talk with him about that. He said you can live in it as long as you live and take care of it and do what you really like with it but some things are not so easy he said on this earth because one has to learn to give up things. Now of course that was quite all right and the only way was to get some land that I could consider my own and I bought that from the landlord--he was the Lord of the Land really--and he was willing to give that away and then he said, "Well why don't you start building something?" ¶ Well, I considered that for a long time and finally I decided to live in the house and to make the best of it and to see what we could do while we were there. Of course, it was a nice house and gradually it became even nicer because with a lot of furnishings and a lot of work and a great deal of attention that we paid to detail and so forth,-we had some very good times and it was a lovely period. It was a house that was built ~~originally~~ a little bit against a hillside and there were really three layers. Each layer was built against the hillside and FROM each floor you could get on to the land again. So it was a little differently arranged than usual and also it was built in the form of a horseshoe which apparently meant ~~to~~ should bring one luck. ¶ The first floor was more or less occupied by the children because that is where they could play.-They had their own playroom, their toys, their little things--they were busy, busy -very busy during the day and even hardly could get to sleep at night because they were, although tired, they were still interested. And the second floor was devoted to work or perhaps to living or to arranging things by my wife. She was an artist and she wanted to do many things with her hands and painting and

arranging--and she had a very good sense about that, a very good feeling. So, she was at home there. It was not that she didn't of course come downs_stairs and neither upstairs. Upstairs was my place. That was where the father should be. He was the head of the family. He had his own room, his den, his sanctum you know, his holy place where he could be by himself if he wanted to although he may have been disturbed every once in a while by the noises of ~~the~~ children or his wife walking up and down in her room but in any event every once in a while he could get away from things and he would sit there in his little room--fairly large room really because he was very much interested in different things of life and he wanted to read and had a great deal of books that he put around himself and every once in a while he would sit and look at them and pick one out and read it a little, put it back, thinking about this or that and ~~xxxxxxx~~ the world and everything that takes place in the world;- science and some philosophy and the reason of the existence of the earth and ~~even~~ cosmology.- He was interested in how things actually were grouped together. He studied. He thought a great deal. Sometimes he ~~thought~~ MAYBE a little too much and then he would have to go out because he said he needed some fresh air,- something ~~to get~~ a little bit to get the cobwebs out of his head or to have something that could make a balance for his body because he needed some kind of activity and so he would go out and walk around a little bit and look at the house. Now it was really quite lovely and it had many things in it, many accumulations over the years of things that they had bought that were now in a certain place. Sometimes it looked a little bit like a museum with all the different things stored away;- sometimes useful and sometimes only ornamental. But then, when he started to walk around he looked at the house. He decided that really it was not sufficient. What made him think that I don't know. What really gave

him the idea that all of that where they could be happy and where there was a great deal and life and a household and a family but still something was lacking and in looking at the house and seeing how it was projected against a hillside, he decided one day that he would build something else but this time he said it should be real for him--or rather, it would ultimately become a part of the family. It was not that he wanted to separate from them but he felt it was necessary to start building something that he ~~could~~ would call his own, he could call his own. So he looked for a place, surveyed it, and found another little place not very far away from the house because he didn't want to lose touch with it but in any event it could be more or less independent. He wanted to build it with his own hands. He thought it was necessary to do that and not to be dependent too much on other people. So when he surveyed it, he found a place that was off a little higher up again and he started. He started to lay the foundation and in order to have a better viewpoint he said he wanted to build first how it was going to be when he was, you might say, on the top floor of that house so that he really could have a panorama of how things would look when he looked out, when he really could see things clearly. So this was the thing he built first. He made some kind of a tower--an outlook tower you might call it. The beginning of this was going to be the height of the house. So when he had built that first he sat there quite often. He looked. He looked at the surrounding and to see what kind of a view he would have and also he looked at his old house, the one he didn't own but where surely he had lived many, many years and he tried to recall all the different things that had happened in his lifetime and how this and that had grown, how he had to meet certain conditions and where exactly it happened when he happened to think about that, and the problems he had to face, and the relationships with his wife and ~~with~~ his children, the building of the house at different times and how for that he had to earn money and

go to the city and come back and work, And all of that he contemplated because after all that was, you might say, that was all he had--everything that belonged to his experience in living in that house and what during that time he had acquired and really not acquired as a possession because he was quite aware of the fact that that what he had obtained he would have to give up again. And the whole idea of building now something that was going to be different would have to be different in the sense that that what he was doing now was going to be his own for ever and ever, I would say even regardless of the landlord, because he had built it on land that he owned. Now, this went on for some time. He started to build. He started to bring from the old house certain things. You see it was not so easy to make a new kind of a structure because having in mind that he didn't want to--that he wanted to posses it but that it would have to be built in accordance with certain rules and that all he had was his old house supplying him with information, that he felt not very much at ease in the beginning of starting to build something that really would be worthwhile and what he would like to call permanent. How much he used of his knowledge, his feeling, I do not really know. But in any event, gradually he built this tower and from the tower built it you might say down--put up the sides of the house and again made it in three stories so that from the lookout point, he would climb down to his second floor and arrange that, having in mind that his wife of course would have to live there and it would be for her. It would be a development of something that perhaps he didn't have and also it would have to answer to certain purposes because in the old house many times there had been discussions between him and his wife about the activity of the children and what to do for their education and he felt in his new house there shouldn't be that kind of friction. So he went at it

very slowly and it had to be done slowly because he, you must know, he didn't know what to do and how to do it. He depended a great deal on the old house, how it was, and instead of going down all the time and then up again, up to his room where of course he still sat many times thinking, he started to make a little bridge between the top floor where he was and his outlook tower so that he could get a little easier back and forth, particularly when he had to use certain tools which were in the old house--now he had to use them for the new house in order to put two and two together as it were, or put two and four together. So first he made that bridge. It was not very long. It was still there, but still able, still possible to do--the new house was not too far away. And he felt the necessity of bringing about this particular link. You know, it started to grow. It took a long time. And it had to be done very slowly because, as I said, he didn't know. Gradually he found out. Gradually he found out that when he got back to the old house, that something of what he had experienced in the new house would ~~have to~~ remain and that then he could look at the old house in a little different way. Over many years he built. He built something that gradually became his own and that of course he hoped would be much more permanent that that what he at the present time still had to live in. The children grew up. His wife and he himself got a little older and in order to establish better relationships between the two parts of himself he built another bridge, this time to the second floor, in order to have more possibility of that what represented on the second floor to enter into his new house and reversely, to be able to go also over that bridge instead of the one up on top because he was now working more on the center part and trying to develop that and trying to ~~have~~ put everything beautiful in it, everything

that he put. What he had in mind maybe was that some day that new house would be suitable for a different kind of a purpose, that even if it were not as permanent as he may have wished at least it would be much more permanent, and in that sense, because of the thinking and and feeling, he believed that it might be possible that it would stay a little longer than just being on the earth. Gradually, he came down to the lower floor and again, the lower floor had to be connected with the old lower, first floor so that the children would have a chance also to come into his new place. That of course they did. It was much more to the ground--that is, it was closer to the ground because it became more and more real. And then he realized that what he had built should never stay apart from that what he was. It was a very strange thing because although he started out by putting up something independent of the old house, he realized that really the old house was needed and that what really was necessary is to clean it up, to get rid of a lot of things that did not belong, that had accumulated over the years, had simply stayed there because no one ever wanted to take them away. Having lived in his new place for some time he became much more detached and for that reason he could look at the old house in a different way but in order to make sure that the new house and the old house would not remain separated, he started to erect around his house a big fence, a high fence, a round one this time, and it would reach as high as the house was and it would even have a cover. It looked like a silo almost, And became a silo gradually with three stories; and from the top where he stepped out on the roof, he made many holes so that when he sat there, and it was now in connection with the old house and the new house which had become one, he could look out, he could see where he was in relation to the different things around him

and that, you might say, gave him at that time an ability knowing where he now was and knowing what he possessed, what was really his own, that then the viewpoint of that what was the outside world, what he still thought he ought to do or for which purpose the house was really built, that he now started to think and being aware of himself and his ability, knowing exactly now what was possible for him and what was not, that with the experience he had acquired he now could have a viewpoint which was far more important and far more real towards the rest of the world and his particular function and whatever his aim should be and should remain. I don't know what happened in his further life because I've lost track of him. I think he continued the way he did. I think that the family, that gradually everything became much more harmonious because it was based on a better understanding, but I do not know what has happened to the rest of his life. I hope he is still alive and that sometime we will find out what actually took place.

You could hear every once in a while a little click and that is when the telephone happened to ring and that is what it was and that the volume is also a little different so with these little changes I think you get an idea what the meaning is, what the meaning may be for you. It may be quite different for different people. There is one thing though that you must try to remember. How little does one know of each other? How little do you know of me and how little do I know of you? I can guess every once in a while and I can believe certain things that I hope exist or that I assume, and that in a general way, of course, ought to be there. And still ~~the~~ detail of what one does and that what are the motivations in one's life, about that we know extremely little and it always probably will remain a secret because even if one tries to talk about it and quite honestly, even then it will be a little

bit of subjective interpretation. At the same time there has to be in one something that remains in existence and is not to be disturbed. I've talked about that many times as something that is your own solidification, That is, the assurance in yourself that has to do with the real reality and that need not be affected in one. And although it may be crystalized and perhaps as we talk sometimes about the crystalization ~~on~~ the outside~~r~~ of oneself of that what are tendencies and have been frozen and have made up and are still making up our personality and different forms of behaviour, and particularly habits, habits of thinking, habits of feeling, that all of that as a crystalization process in an unconcious sense has to be dissolved first and then when it is sufficiently liquid and if it actually could become lighter and lighter, then there is a possibility of again crystalizing but this time in a permanent form as if it becomes an indelible color which will never fade. You see this is the aim. And when I say that we don't know enough about each other,

it also means that unless that kind of solidity is within one, that many times we are swayed to the left or right in accordance with the different impressions we receive and we are confused. And this is what I want to mention because we have to be extremely careful. We are a group of people a little older in Work, Some perhaps not so old as yet and where the solidity is not as strong. And the responsibility that one has as an older person for others who are newcomers, and there is constantly this influx, one has to have a responsibility and to know what one says, to know what one does, the attitude that one has towards them and then taking upon oneself the responsibility of being right, or at least when one talks that one doesn't talk nonsense and surely when one talks that one doesn't tell any lies. You see I mean that there is still too much talk in the form of gossip and there is still too much listening because

one is ignorant. And it is this kind of confusion that I would like to avoid, and for that reason I talk about it. We have to be much more careful about what we say and every once in a while, as you know, I hear by the grapevine certain things and they are a little disturbing. I don't like them particularly. Not that I can object to them because it will happen. A group like this, even if we are interested in work, does not mean that we are ideal. We remain for a very, very long time an ordinary human beings and there is not very much of a change only at times when we behave in a certain way, we may be able to see it and then in recognizing it and perhaps critizing it to some extent, that it doesn't belong to a person who is striving to become conscious. Still this particular kind of atmosphere that is then created. We remain responsible for it and particularly when because of that, we might affect others who are a little newer in work. When it now happens that someone is shooting off their mouth and saying things that are not so and make it appear as if there are quite definite experiences which she may have had but now for some reason or other, she has a different kind of a viewpoint, -and when that starts to affect me, it starts to undermine to some extent the confidence you might have in me. I don't want to be too explicit because it is not of any particular use to relate since I don't want to pay too much attention to it and the fact that I mention it now, you must not take as that I want to justify myself because after all you do not know why I do things, why I think and what I do and the reasons or the real motivations of my particular behaviour and you do not know what is required sometimes as a teacher, but leave that alone. That you cannot judge about that, I don't mind. It doesn't matter. As long as I have a consciece and I can work with it, that's all really that counts. But I do object to the undermining of the confidence or trust that you might have in me and I think you should have if you actually could

acknowledge the fact that I sit in this chair and talk to you about Work. If you cannot believe that what I say, if you cannot have any particular trust in any suggestion that I might make, that even if you are willing to assume that it is based on my own experience, you still have a right to say that it is not your experience when you apply it but at least it need not give you an idea that I don't know why I have done this or that and that I am not trusting you even with that kind of confidence whenever I explain certain things that sometimes have to do with my own inner life and I want to avoid this now. I want to make sure that whenever any kind of gossip reaches you that you cannot place and which perhaps you are a little affected by because we are in that way human and remain, that you start to question, that you then will be honest enough to find out what is the real fact and that perhaps you might have to ask me and I will tell you and I will tell you quite honestly what the facts are because I don't want such things to continue and create for all of us difficulties which afterwards you would reap as fruits and the fruit would be like a rotten apple. So you must understand why I pay attention to it is only in case certain things come to you that your are strong enough to be able to say maybe, maybe not, and then to know what you should know and to know what you then should do and to take--gossip will always take place,--but then you have to have a protection. That what you protect is your own sacred solidity and you will not allow--this is a requirement--you will not allow that what is apparently based on some hearsay or whatever it may be, this even when you do not understand it, that it will not affect you in your essential being. And that there should be that kind of realization for yourself that there is something in you which will not change and particularly when we talk together now that that has to do with Work and it does not have to do with me. And that that what is required on the part of each person

You don't even know what you are talking about and maybe because you happen to be a little hysterical or sometimes because you may have been hurt because of certain things that were in you that you couldn't dismiss and you couldn't understand. Don't blame anyone else for it. It is of course in this particular case her own fault, wishing for certain things which never could be and then turning around and hating because it didn't happen. So this is what I wanted to say. It is a lesson. And that is why I say it every once in a while because we have to talk about ordinary life. As you know in this story--the return to ordinary life. The return to the old house. The returning to that what one is really. And what always has been the form in which vitality or life became apparent and that then with a new viewpoint,-that is a viewpoint of an objectivty which has been acquired because one has built something and you can call that if you wish your Kesdjanian body or your soul-whatever can be built within one,-that then the task is to return to earth,-to become again like one was but this time having a viewpoint. That is, one is looking from inside out. And that therefore whenever anything does happen in life that, when one is then in the midst of that kind of activity, that you realize that that what is you is not to be disturbed and always will remain as long as you continue to work. But as soon as you forget that, actually it happens exactly the same as it happens when you are a young child and you lose then that kind of identity of yourself,-that kind of that what was unspoiled and uninhibited, that that gradually recedes or is covered up by the different layers of one's own existence, education and civilization and whatever it may be and that it sometimes may be extremely difficult even to find your essence let alone the essential quality of you essence. And still this is work, and this is the problem and this is what you have to

to learn in life. You do not learn it by just saying this and this and this exists and I ought to be a little different and if only I could observe and if I only could get rid of my thoughts and my feelings. You see in the old house there is all the time something that has to do with an opinion or that has to do with a feeling and that there is all the time a little bit of difference between the two, that there is very little possibility of reconciling them because the language is not the same. And that the only way by which it could actually be solved, these particular problems which leave one every once in a while in a confused state, is by means of what is the activity of the body. Sometimes it is, like I've said the children, sometimes it's the problem of education, But the education is that what determines the activity of the body. That what the body will want to do because there is an influence, an order from the head, there is of course a feeling which wishes to express itself, and they both, that is these two influences, meet at the point of the activity of the body itself, and that therefore the behaviour of the body and all the manifestations in the parts of the body become important because from there I learn how to reach my other centers. Don't try to consider it in just observing your body, that that will be all. It will logically flow over into that what is the source of the activity and the behaviour form is always dependent on what you have felt and what you have thought and that in the body it is resolved in some kind of a conclusion which perhaps may not be reached when the mind and the intellect and the feeling or the emotion by themselves happen to stay then. And as I say, there is all the time this kind of a conflict between them. They are resolved in the body because that determines then in the activity only one thing, that is, the behaviour forms; That in a new state or in that where is consciousness,-

that is exactly what should not take place because the conscience is dependent on the information which the consciousness will give it. As a result of that, whatever the consciousness tells now the body to do and the link that is established between the two, will then go over into a conscience and all three will become part of each other and for that reason there is a possibility that ultimately they can be united because there they are of a same kind. They belong to a level of consciousness and by definition that level, that level of being, is different because it is not disharmonious. I say it's a question of definition. I have to define it in some way or give it a word and I can use of course "God," I can use "Higher Being" or "Endlessness " or whatever it may be from my standpoint that I would like to become. It doesn't matter whatever that name is as long as I know that the component parts out of which I gradually have to build that kind of a unity, more and more becomes homogenious and in relation to each other are affecting each other and helping each other to develop in the proper way so that they belong together. Then it is a family which lives in a house which has been built. You see this is like, what is your emotional body? What is your soul body? What are the possibilities of it as you keep on living in the midst of life, not withdrawn, and all the time trying to watch, trying to become aware, trying to see, trying to understand, trying to take the time, trying to be patient, trying to see, without criticism, ~~trying to understand,~~ trying to let different influences affect you, submit to conditions which may be a little difficult and at the same time holding on to that which you know is within you. Again, you can call it your "I". You can call it your Magnetic Center. You can call it solidity. You can call it "God as a voice." You can call it a connection of that what is really you, of that what always exists. It can be omnipresence of yourself.

It can be infinity in your finite form? Whatever it may be, it has to give you at a certain time the ability to be able to convert that what are the feelings and what are the mind or the thoughts, into an activity of a certain kind and if you don't do that, you will forget constantly that that what might have affected you and given you at certain times a good feeling of something that you wished and that you perhaps admired and that then perhaps in that moment, you feel very small and hope that somehow something could take place. Unless that is followed by the application of that what you know and what you feel, it will not be of any use because it will stay in the two center, conflicting each other perhaps at times but when it it not translated into activity, you are not a Man. All you are is a couple of organs that happen to float around but there is no relation then between that what is your behaviour and how to make this behaviour in accordance with the affect on you of listening to someone who tells you the truth. I have in mind for instance Krishnamurti. I said something about that on Friday and although as you know and as I've said it before I admire the man a great deal, there is exactly that what is lacking. And those who do go and have gone and perhaps will go, will probably find out that under the influence of that truthfulness, the logic, the nice, good, wonderful mind the man has, and his whole behaviour as a man, can affect you and does to a great extent and one can trust him, and at the same time what is there that he can tell you to do? Because so far it is "don't do this" and "don't do that" if we have a mind, if we have an understanding of that what affects us , if we only could get rid of it and try to think, try to observe, -how does one start? I do not know what your reaction is. For those who have heard it, and I don't know what it is when you have read about him, but it is always, I'm always coming to the same kind of a conclusion; that I have already twenty

or thirty years (AGO.) when I first came in contact with his literature. I admit it is the first time I saw him but of course I knew a great deal more about him than I even now know because he is a man of interest. He's a man who is remarkable, but very little I think that a person who doesn't know much about Work, such a person will get very little out of Krishnamurti and only an admiration for the man. But for practical Work, I say for that kind of Work which can take place in the activity of ordinary life so as to bring it down to earth, to bring it down to the lower floor where it is necessary for the children in their activities can play and run back and forth and have their games, their rooms where they can really, with toys, try to practice that what perhaps may be instigated by the parents and perhaps can be given to them by the very fact that they are in the neighborhood, in the vicinity of that what is for them still a consciousness which they still can remember. This is the change that must take place in the behaviour form of each human being, that more and more the form in which we live and in which we cast our forms of life, ~~that they become more and more the form in which we live and in which we cast our forms of life~~ that they become more and more in accordance with what it should be and has been when we were very young. It is a naivete and an unspoiledness together with a knowledge and a realization of understanding. And that then/~~we are~~ when one looks at it that way, the way we are in our daily life, gradually doing should be more and more in accordance with what it should be and to the best of our knowledge of what may belong with that what is a harmonious man, or what could be a harmonious child. Unless we become like children we will not enter the kingdom of heaven. This is a task you might say ~~which~~ that we have because you have to consider and reconsider, think and feel, about your behaviour. At the end of the day when you look back and see what you have done, how not only you have spent your time, but that what we are

how you were while you spent the time and what you have done in relation to that what perhaps could have been changed into a different kind of a form, perhaps a better relationship between your mind and your feeling and surely as far as your activity physically is concerned, that you have conserved energy, that you were not all over the place, that you were not uselessly spending, that you were not a spendthrift but that you were the proper kind of a manager of the dividing of energies for different purposes in accordance with a certain plan that you have. You see, then one becomes like a child because in the child, there is still a vitality which is not encumbered by the thought or the feeling and it is not in accordance with that what has been prescribed by what we call our civilization. To become free from that. Yes, Krishnamurti talked about freedom. To be free from that what is now our identification. He didn't call it that. He should have. Because a person is constantly identified with everything that at the present time he performs, everything he feels and everything he thinks and his identification is exactly that since all of his life, the identification is equal to his subjectivity. And when one talks about non-identification, one talks about the danger that identification has on one and that we are under that identification not our own but that we talk the language of everybody else but ourselves; and that if we wish in this particular case to undo that and not to come under the influence of it, it is not simply by saying I don't want to because even when I say I don't want to, I am already under that influence because I acknowledge it as existing. Even if I say I don't want it to exist or I want to exist as if it doesn't exist, all of that remains on this earth and it remains a saying with my mind which is subjective. The steps towards that, as you probably remember, if first that one dares to be silent with

oneself. I say it is a daring as a result of a real feeling and that then becomes in oneself, after having given the proper respect to an aspirational attitude and to an inspirational form of work, that then it has to be followed by sometimes you can call it "rest." It is the Si Do. It is that what I call the silo in the story. Si Lo. Lo is look. Si is that what is the silence in oneself. From there I contemplate mostly that what is my body and that what I hope is the rest of the world. When I am at Si Do, I look at the octave of my physical existence. I look at it and I see it in its completion because it is lower than I am. When I am at Si Do of Kesdjan I look up to that what is possible for me as a further development as the So La Si of soul because that's above me. I am at that point in between heaven and earth. I am at that point in between the positive or the negative, the sun or the moon, or that what is higher and that what is lower. I am at that point wishing by taking in the energies which are furnished to me by means of component parts out of which I have been born and which always have accompanied me, that then at that moment of this fusion of oneness and unity which is the indication of the loosening up of the Si Do towards freedom, that then at that point I function in two ways. One, to maintain that what I am at a certain place and at the same time the conversion of the energy which is the wish of me, you can call it emotional, you can call it newtralizing, IN the the wish to grow further towards that what I would call for myself a possible evolution. This is really what has to take place in one and it is not taking place when I simply happen to listen or when I am affected by certain things, most likely beautiful, and surely enough of it to affect me and to penetrate in some way. But how do I convert that kind of energy which is, you might say,

given to me in some way or other? I cannot do it by just talking or even thinking or even feeling. It has to be done by an activity and the activity has to be colored by something - I call it "objectivity" - which is the freedom from subjectivity. That is the freedom we wish, to be free from this earth, so that one can live, at least for a little while. It may not be permanent but at least for a little while in an emotional state. So again, here is life and here is work, and here is a reminder of something that we forget so often. And you have to be reminded of that because that what is your essential essence is not as yet used to live in a world where everything is subjective. That what is holy stays in church and is only taken out once a year and then in procession it goes around the village for everybody to see and to be reminded. We live in stuffy rooms. We only know it is stuffy. We really don't know much more. But when it is and I realize it is stuffy, I open a window and then the fresh air can come in. I don't know what the fresh air will bring. I don't know what it is that really that I wish and only that I know I am stuffy and I want fresh air in order to clean myself up or at least to blow through me. Sometimes I say to blow away the sins of myself. You see, this is what I mean when I wish to wake up. The "I" has to be there - I wish it to be. This is through the open window so it can enter and it can then take away the stuffiness because I am stuffed full with nonsense. My stuffiness is my identification. And that makes me incapable of even seeing and that at times I know that I need air and at that time if I then open the window at the proper time, at that time it can come in. But I don't define how the weather is going to affect me and that what I will do - at most I say

I hope that the fresh air will do away with my stuffiness and then when it is there, of course I know I would feel healthier and because of that I will be able to see better.

A week is ahead again for all of us. And what will you do? And again and again and again you have to consider this question so as not to make ~~that~~ an evening like this, like every other evening. An evening has to be sometimes so absolutely strange and so unique and so affecting you in a certain way that you will not forget it, and that you for yourself and you are remembering it, constantly are reminded that something IS AT STAKE AND THAT You have to do Something about your life and that with that, then I would almost say you wait and you remember that,-that particular fact of being affected in your emotional center with the willingness then to want to do something in accordance with whatever there is as understanding and the facts that you have acquired or that whatever takes place in your intellect, that it is necessary for the continuation of Work that every once in a while you get a little bit poked in the ribs and say, "Yes. I have to get up. I know it, I must. And I will." Only those, then, who wish they can. If there is no wish, nothing will every happen. So I almost would say, I beg of you to try to take now everything that is in you, everything that has to do with Work, everything that is based on an experience of Work that you remember and that at times perhaps has affected you and which at the present time still makes you come to meetings,- that at this time, you know take those energies, because that's what they were and that is what is still in your mind and perhaps in your feeling to some extent as a memory,-that that you take now. You try to recall it, to put it together and make it into a force and with this force that you will now make up your mind, your heart in the willingness to become

active in exerting then your will based upon whatever there may be of your consciousness and your conscience and that with that such determination you go and you say, "Tomorrow is a day extraordinary for me because I wish it to be." If you say that, let it be followed by, "So help me, God."

Good-night everybody.